

Societas Rosicruciana in Anglia

Grade I – Zelator

2005

Opening

Cel.: Fratres of the Rose and Cross assist me to form the Mystic Circle.

The fratres rise and form the Mystic Circle, clasping each other's hands. The Celebrant in the East, the Exponent in the West, the 4th. and 2nd. Ancients turn left to leave their pedestal and move to the left of the Exponent The 3rd. and 1st. Ancients turn right to leave their pedestal and move to the right of the Exponent. The Chaplain remains at his seat, Guardian stands at the door of the Temple.

Cel.: Very Worthy Exponent, what are the objects of our assembly?

Exp.: The diffusion of Light and the advancement of Science.

Cel.: How do we hope to accomplish the aims we have in view?

Exp.: By prayer and perseverance in the paths of knowledge and virtue.

Cel.: Before we pray to Heaven, Very Worthy Exponent, let us assure ourselves that the Fratres are in possession of the Mystic Word.

Exp.: Fratres, I pass the Mystic Word by letters to the East. (I N R I)

The Fratres on the left of the Exponent comply.

The Celebrant, in the East, finding the word correct, proceeds.

Cel.: The Mystic Word being correct, I return it to the West. (I N R I)

Cel.: Fratres, let us pray.

Cel. (or Chaplain): Fountain of Light and Glory of the Universe, we humbly adore Thee. *(Here all bow)*
(pause) Bless the Union of our hearts, symbolized by the joining of our hands, and illuminate our spirits with the brightness of Thy perfection. Sanctify our desires and purify our thoughts, so that we may become worthy to commune with the Holy Ones whom Thou hast created, and finally grant us an everlasting inheritance in the dominions illuminated by the rays of wisdom from Thine unapproachable Throne.

All bow and say or sing Amen.

Cel.: In the name of I N R I, I declare this Temple duly opened, the Mystic Circle of Fratres of the Rose and Cross duly formed, and the Chain of Union complete.

All clap with their right upon their left hand. The Celebrant takes the Chair in the South East, the Exponent in the West, and all the Fratres return to their seats. The Exponent opens the bible at John 1.1.

Reception of a Zelator (First Part)

The Secretary meets the Aspirant in the Anteroom and hands to him two copies of the Pledge of Fidelity. The Aspirant must read and sign them, and must add a Latin Motto (not one which has already been chosen by a Frater of the College), by which he may be known as a Frater Rose Cross. Rituals etc. should be available for Celebrant to hand to Aspirant. The Acolyte blindfolds the Aspirant and instructs him to give one knock on the portal of the Temple. The Secretary takes back both copies. (Retains one for his

records and one for High Council).

Gdn.: Right (or Very) Worthy Celebrant there is an alarm.

Cel.: You will ascertain the cause.

Gdn. (after ascertaining): Right (or Very) Worthy Celebrant, Brother a qualified Master Mason who has duly read and signed the Pledge of Fidelity, now seeks to be received as a Member of this College in order to study the doctrines taught by the Society of the Rose and Cross.

Cel.: Let him be admitted and received by the Conductor.

The Guardian admits the Aspirant, who is received by the Conductor who takes him by the hand.

Con. (or Precentor to sing): I will go unto the Altar of God, even unto God who giveth joy to my youth.

The Conductor leads the Aspirant to the West of the Temple.

Cel.: What is your desire?

Con. (speaking for the Aspirant): I desire to go out of darkness into the pure light of knowledge, to learn the doctrines of Nature and to discover the wondrous principles by which the Universe is governed.

Cel.: My Brother, your desires are most laudable, but we are mortals like yourself, why come to us?

Con.: Because I believe that among you are practised many great virtues, and that the growth of ages has added to your stores of learning. I desire to be received into the Society of the Rose and Cross.

Cel.: We acknowledge and appreciate your faith, but must remind you that the road to learning is long and the life of man is short. Remember, therefore, that what the heart conceives is but seldom accomplished, and build no hopes upon our Society.

Our aim is to be good, our desire to be humble, our study to be wise. Wealth, honours and power we leave to the worldling, pleasure and indolence to the vicious, and we cast in our lot with the virtuous and the pure, pressing forward in the pursuit of wisdom. Our objects are mutual aid and encouragement in working out the great problems of life, the advancement of science, the propagation of knowledge, and the diffusion of that glorious revelation, whose cardinal precepts are: *(This may be said, chanted, or sung - all rise)*

Glory to God in the highest and on earth peace, good will toward men. *(All resume their seats.)*

Cel.: My Brother, of your sincerity we are assured but of your zeal I demand some proofs.

Con.: I am ignorant of God, of Nature, and of myself. I am surrounded with spiritual doubt and darkness. I claim, — I command to be received.

Cel.: You have spoken truly, a bold heart may command anything, and faith can remove the mountains of ignorance and vice.

Prepare therefore to undergo the Elemental Proofs required by the laws of our Society.

Precentor sings, or, a pause.

Cel.: Let the Aspirant be conducted to the Gate of Life, where the Four Ancients will unfold to him by the Elemental Proofs the primary secrets of Nature and Truth.

If there is more than one candidate, they must all participate in the Proofs, the Ancients taking the hands of all the Aspirants, and speaking their parts once only, addressed to all, and applying the tests to each Aspirant in turn.

The Conductor leads the Aspirant around the Temple and places him at the left hand of the First Ancient.

Precentor sings, 1st verse of 'O All Ye Works of the Lord'.

1A. (rises, takes right hand of Aspirant in his own left hand and applies the test of Earth by sprinkling earth (dry soil or sand) upon his palm, saying): The First Ancient said, Harken, O Aspirant, Death is the gate of life, fear not to enter therein, for in dust are sown the seeds of immortality; and the Word is 'Immortal'.

(Aspirant repeats). Ancient resumes his seat.

The Conductor leads the Aspirant again around the Temple and places him at the left hand of the Second Ancient.

Precentor sings, 2nd verse of 'O All Ye Works of the Lord'.

2A. (rises, takes right hand of Aspirant in his own left hand, applies the test of Air by applying air with fan upon his palm, saying): And the Second Ancient said, Behold, the very air we breathe is full of mysteries, but the love of God surpasses all things visible and invisible, and hope is the inheritance of man on earth; and the Word is 'Hope'. *(Aspirant repeats). Ancient resumes his seat.*

The Conductor leads the Aspirant again around the Temple, and places him at the left hand of the Third Ancient.

Precentor sings, 3rd verse of 'O All Ye Works of the Lord'.

3A. (rises, takes right hand of Aspirant in his own left hand and applies the test of Water by dipping his right forefinger into water and making a cross on Aspirants forehead, saying): And the Third Ancient said. Let us approach with joy the House of Sanctification with clean hands and purified hearts, for our strength is in the Most High God; and the Word is 'Strengthens'. *(Aspirant repeats). Ancient resumes his seat.*

The Conductor leads the Aspirant again around the Temple, and places him at the left hand of the Fourth Ancient.

Precentor sings, 4th verse of O All Ye Works of the Lord'.

4A. (rises, takes right hand of Aspirant in his own left hand and applies the test of Fire by applying fire near enough to Aspirants right hand to allow it to be felt, saying): And the Fourth Ancient said. Let us therefore enter the Temple of Perfection, and shrink not from the ordeal of fire, for the wrath of God consumeth only the impious and impenitent man. The Word is 'Virtue' and the four words make the sentence 'Immortal Hope Strengthens Virtue'. *(Aspirant repeats).*

Ancient resumes his seat.

The Aspirant is again conducted to the West.

An anthem or voluntary may now be performed.

Cel.: My Brother, the trials through which you have successfully passed were ordained to test your patience and perseverance. In ancient times the knowledge of the Most High was not revealed without due preparation on the part of the Aspirant for the sacred mysteries. His initiation was preceded by four purifications, viz by Earth, Air, Water, and Fire, as well as by signal proofs of his morality, prudence and zeal. Having submitted with cheerfulness to the required tests, are you likewise willing to assure us of your good faith by a pledge of fidelity, vows not being exacted from the members of this Grade?

Asp.: I am.

Cel.: Do you therefore pledge your honour as a Master Mason never to reveal the secret Ceremonial of the Mystic Circle, except in strict conformity with our Ordinances?

Asp.: I do.

Cel.: Do you promise to prosecute with zeal the study of our mysteries, to yield a ready obedience to your superiors in the Society, and to assist and defend your Fratres of the Rose and Cross when occasion requires it?

Asp.: I do.

Cel.: Fratres, are you satisfied with the answers given by the Aspirant?

The Fratres all clap their hands once as a sign of assent.

Cel.: Conduct the Aspirant to the foot of the Altar.

The Conductor leads the Aspirant to the Altar, preceded by the Torchbearer with a lighted censer.

The censer is placed immediately in front of the Altar, in as central a position as possible, and the Torchbearer resumes his seat.

Cel.: As true Rosicrucians we respect the decrees of the Most High and bend the knee to Him from Whom we derive our existence.

Let the Aspirant kneel. *(done)* Let us pray.

The Conductor assists the Aspirant to kneel before the Altar.

All stand and cross arms on the breast, right over left.

Cel. (or Chaplain): We supplicate Thine eternal and most just goodness, O Holy Lord, Father Almighty, Author of Light and Truth, on behalf of this Thy servant, that Thou wouldst vouchsafe to illumine him with the Light of Thy wisdom; cleanse him and sanctify him; give unto him true knowledge, that being made worthy of the grace of Thy baptism, he may retain firm hope, right counsel and holy doctrine.

All the Fratres say (or sing): Amen.

The Exponent reads from the bible the first five verses of the first chapter of the Gospel according to St. John:

Exp.: In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.

In Him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

Cel.: Rise my Brother, and receive the light of our Mystic Temple.

The Conductor raises the Aspirant from the kneeling stool and removes the blindfold, at which moment all the Fratres clap their hands once.

Cel.: The Lord's Light be with you.

Exp.: And with thy spirit.

The Celebrant stands beside the Aspirant, facing East.

Cel.: Worthy Brother, on being restored to vision you stand before the Altar which we raise to commemorate the spotless life of Him who was the manifested glory of Yod He Vau He - Jehovah. Above the Altar are inscribed the initials of that Sacred Name and Title which were traced in burning letters upon the Cross of the Redeemer. Treasure in your heart, my beloved Brother, the remembrance of the Word I N R I.

Forget not that for thirty-three years He laboured on earth in meekness and humility, a period represented by the thirty-three lights on the Altar. The Roses allude to the beauty and grandeur of His Resurrection from the dead, and are typical of the eternal glory of the Rose of Sharon. The Five-pointed Star reminds us of the five points of felicity, which are to walk with, to intercede for, to assist, to love, and to pray for our Brethren, so as to be united with them in heart and mind.

The incense, which rises towards the luminous Star, is a symbol of prayer which proceeds directly to the Throne of God.

Learn to fulfil the Law, for it is pleasant, and all its paths are peace.

The Conductor, or D.C., hands a white robe to the Celebrant, who then invests the Aspirant with it, the Exponent reciting:

Exp.: He that overcometh, the same shall be clothed in white raiment (Rev iii, 5).

Cel.: Receive this white garment, and see thou carry it without stain before the tribunal of the world, of your Fratres and of our Master, for so thou mayest have eternal life.

The First & Fourth Ancients step up and stand behind the Aspirant, and, with the Celebrant, all three place their right hand on his head, and all three say:

Cel.: We receive thee as a Frater of the Society of the Rose and Cross.

The Fratres form the Mystic Circle, as in the Opening.

Cel.: You will now be placed in the Mystic Circle, and will join with us in repeating the initials of the Mystic Word.

The Aspirant is placed in the Mystic Circle by the Conductor, on the immediate right of the Celebrant. The Celebrant passes the Mystic Word to the West, and the Exponent returns it to the East.

Cel.: The Mystic Word is correct. I declare the Mystic Circle to be perfect, and the Chain of Union complete.

All clap hands once and return to their places.

Music, anthem, voluntary or choral singing.

All resume their seats.

Cel.: You will now be conducted to the outer chamber to enable you to reflect upon the solemn ceremony through which you have just passed. Let me, therefore, strictly enjoin you to a deportment consistent with the honour and dignity of this Society of the Rose and Cross into whose circle you have been this day received, a day which should be ever considered as one of the most memorable periods of your life, inasmuch as you have voluntarily dedicated your soul to the service of Truth and Virtue. The initials forming the Mystic Word, with which you have been entrusted, will ensure your readmission to the Mystic Circle.

The Celebrant hands to the Aspirant a Mystic Token. The Conductor tells the Aspirant, in a whisper to put the token into his pocket, then leads the Aspirant out of the Temple.

Zelator: Second Part

After the Aspirant has left the Temple at the end of Part 1, the Torchbearer, having disposed of the Censer, puts out all candles except three. The Ancients move their pedestals (with symbols) and chairs to their new positions (1 in North, 2 in East, 3 in West and 4 in South) all facing East. They should be arranged in the form of a Cosmic Cross (ie. one with equal arms), allowing sufficient space for the D.C. to place the floorcloth, symbolizing the Centre of the Universe, described in Clavicula Rosicruciana No. VI, in the centre of the square bounded by the Ancients. (If the Hall is too narrow the Pillars may be removed to the four corners, provided that the correct positions are subsequently explained to the Aspirant.)

In the Anteroom the Aspirant, instructed by the Acolyte, writes the initials of his Latin Motto upon the Mystic Token, and awaits in a period of contemplation the order for his readmission.

Reception of a Zelator (Second Part)

When all is prepared the Guardian informs the Acolyte, who instructs the Aspirant to carry the Mystic Token and to knock three times on the Portal.

Gdn.: Right (or Very) Worthy Celebrant, there is an alarm.

Cel.: You will ascertain the cause.

Guardian opens door, sees who seeks admission, and reports to the Celebrant.

Gdn.: A Frater who has been chosen seeks readmission.

Cel.: Frater Conductor, you will receive our Brother, and if you find that the Mystic Token is signed in due form, you will admit him.

The Guardian admits the Aspirant, who is received by the Conductor. The Mystic Token is examined by the Conductor and, if it is approved, returned to the Aspirant. The Conductor ensures that the Aspirant puts the token in his pocket, convenient to recover later in the ceremony, and then leads him to the northwest of the Temple.

Con.: The Aspirant brings with him the Mystic Token duly signed; he has meditated upon the precepts of the Society and craves to be permitted to make further progress.

Cel.: What does he now desire?

Con.: Light.

Cel.: That he has already received. What more is his request?

Con.: More Light.

Cel.: You will lead the Aspirant to the centre of our Temple by the seven steps of Wisdom.

Before the seven steps are taken, the Aspirant is placed in front of Third Ancient's pedestal; the steps are seven completed steps (ie. not 'marching steps'), and are taken due Eastwards, the feet being placed naturally at the completion of each step, and not in any ritual position.

Limitations of space will probably mean that the steps must be very short. The Conductor instructs the Aspirant to place his feet together and then to step forward with the left foot, then bringing the right foot level with it, seven times, stepping into the centre of the floorcloth on the seventh and last step. Once in the centre of the floorcloth the Aspirant is instructed by the Conductor to raise both arms to the sides, hands level with the shoulders, palms facing forward. If there is more than one Candidate, all but the last should, after a short pause on the central circle, be moved away from the centre to allow the next Candidate to take the steps. An alternative method of taking the seven steps, which allows longer steps, is to begin them from outside the cosmic cross -from the southwest or northwest, according to the location of the Portal, and just within the Temple. The Aspirant is making progress from the darkness outside the cross to the light within. The necessarily curved path symbolizes that the journey to light is not easy or straight forward, but gentle and controlled, not a headlong rush.

Cel.: Worthy Brother, whence come you?

Con. (for the Aspirant): I come from a land of shadows, where the rays of Wisdom do but rarely penetrate.

Cel.: Where do you now stand?

Con.: In the symbolic centre of the Universe; my arms are extended from North to South, my desire is to approach the radiant East and to rejoice in the Light of Perfection.

Cel.: You are worthily inspired, my Frater, I approve and commend your zeal, but your progress to the goal of truth must be slow and gradual, as the mysteries of nature are not to be unfolded to all who seek her shrine, but only to the strong in faith and the humble in spirit.

Conductor instructs Aspirant to lower arms.

Celebrant, or a Magus, rises.

Cel. (or Magus): Behold me therefore approaching you from the radiant East to communicate those secrets which have long been cherished by the Fratres of our Society.

The Celebrant (or Magus) stands in front of the Altar facing West, and says:

Cel. (or Magus): The Sign of a Zelator of the Society of the Rose and Cross is thus given: raise both hands to the forehead palms forward, and then cross the index fingers, left over right.

The Pass Word is Lux, which signifies Light. The figure of a cross is equivalent to the word Lux as it exhibits the letters of which that Word is composed.

On the continent of Europe the Pass Word was not spoken, but was given by the fingers thus making L, U, X with the fingers.

The Pass Word leads to the Grand Word composed of the Four Mystic Letters I N R I which represent the Everlasting Son, Who is the true Light of the World and the Glory of the Father.

To obtain admission to the temple, a Zelator must give Three and Two knocks on the Portal. The number Three refers to The Trinity, and the number Two to the ancient Hermetic maxim 'As above, so it is below'. You will now take your seat while the Exponent reads apportion of the Revelation of St John the Divine.

Aspirant is conducted to a seat in N.E. Conductor sits next to him.

Celebrant (or Magus) resumes his seat.

The Exponent stands and reads from the bible Revelations cVII vv 9-12.

Exp.: After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried out with a loud voice, saying. Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power and might, be unto our God for ever and ever. Amen.

Exponent sits.

The following Address is then delivered by the Celebrant, or by a Frater chosen by him.

Address

Frater, having passed through the various trials required by our Ordinances and having knelt before the Altar of Light, you are now permitted to join in the mystic labours of the Society. This privilege is conferred only upon discreet and worthy men, to whom the revelation of Theosophy and Hermetic Science may be safely confided. In the ceremony through which you have been voluntarily conducted this evening, you will doubtless have observed a similarity to certain rites practised in the Ancient Mysteries. It is thus that we hope to lead the sincere Aspirant to the radiant realms of intellectual Truth, and to the Court of the Everlasting Jod He Vau He - Jehovah.

The significance of our symbols is a most important branch of the studies which you have promised to prosecute with zeal. This engagement which your tongue pronounced and, we trust, your heart approved, can be fulfilled only by diligence and perseverance. We trace the growth of our philosophy in the perpetual advent of Sages through the remotest avenues of Time, a grand and spiritual procession of Teachers illuminating the earth with their wisdom. All the great and wise men of old have kindled their lamps at the Sacred Fire in which we now rejoice. Among the secrets of Nature, which it is now your duty to investigate, are the mysteries of the Kabalists, which include the demonstration of the Eternal Essence of God, the key to the government of the Universe and the powers and properties of Numbers.

With reference to the interpretation of Numerals, I may briefly explain the primary meaning attributed to each.

No. 1 represents God, the Unity of the Divine Being, and the generative principle of Nature; it is typified by the central point within a circle.

No. 2 is called the Dyad; it denotes the active and passive qualities of Nature, male and female, Light and Darkness, Life and Death.

No. 3 is called the Majestic number, as it refers to the Trinity, the Triple Essence of the Deity; its emblem is the equilateral triangle, which in ancient Egypt was called the Sacred Delta; it was symbolical of Osiris, Isis and Horus, and the Hierophant in the mysteries of Osiris required all Candidates to take the oath of secrecy with both hands extended over this Divine Symbol. Brahma, Vishnu and Siva form the Trinity of the Hindoos.

No. 4 is the Mystic number, and indicates the operative influence of the four elements. Under this number, or the geometrical square, Pythagoras communicated the ineffable Name of God to his chosen disciples.

No. 5 is the emblem of Health and Safety; it is also denominated the Occult number, the Pentagram was a famous talisman; it represents Spirit and the four Elements. In our Society the Pentagram should always appear pointing upwards, the downpointing Pentagram being an emblem of ill omen.

No. 6 is considered an epitome of Nature, as it presents to our view the dimensions of all things, adding to the four cardinal or superficial points, the two lines of height and breadth; the Hexagram representing the Planets was also a notable talisman.

No. 7 is the Perfect number, also termed the most venerable, since it refers to the creation of the world according to the Mosaic cosmogony.

No. 8 designates the primitive law of Nature, being the first cube, and points out that all men are born equal; it is also esteemed the number most to be desired, being the number of Justice.

No. 9 is called the Triple Ternary and refers to the perfection of the spheres. It is the first square of an odd number.

No. 10 is the most sublime, as it contains the Monad or Unity which created all things, and also the Zero, a symbol of Chaos, out of which the world was formed. It is the foundation of the Divine Sephiroth of the Theosophical Kabbalah of the Hebrews.

No. 11 is called the Evil number; it is an omen of Defeat or Death.

No. 12 alludes to the 12 Apostles of the Messiah, and to the 12 signs of the Zodiac, expressing the cosmogony of Nature, spiritually and materially. The square of 12 - namely 144 - is the limit of each Rosicrucian circle, and reminds us of the 72 attributes of God, which form the names of the 72 angels who occupy the 72 rounds of the ladder of Jacob, which is said mystically to reach from earth to heaven.

The Aspirant is again conducted to the centre of the Temple. After the Lecture, the Aspirant must be taken back to his former place in the symbolic Centre of the Universe between the Ancients for the exhortation.

S.M., Chief Adept, Magus (Senior present), or Celebrant: Falter not therefore, my Frater, because the way seems long and the soul is weary, but toil on towards the utmost pinnacles of wisdom. Life itself is imaged in this, our opening ceremony; difficulties have been placed in your path, and perils have beset you, even as obstacles present themselves in our worldly career. Let us remember, however, that knowledge is power, and that the Source of all wisdom will sustain our feeble steps on the journey that leads to eternal life. *(All rise)* Be ready to exclaim like the martyrs of old: HA-Ab, v'habben, v'ha Ruach ha Kodesh. 'Father, Son and Holy Spirit, to Thee be all the glory.'

An Anthem may now be sung by the Precentor.

The newly-admitted Frater is placed before the Altar and the Fratres resume their seats.

The Torch Bearer proceeds to the newly-admitted Frater and places a lighted taper in his hand. The Mystic Token is burnt by the Torch Bearer who also asks the Aspirant to extinguish the taper and then says:

Tbr.: As the light of this taper, so shall your light be extinguished from among us if you fail.

The Celebrant, or by prior arrangement a Past Celebrant, then explains the Jewel and invests the Aspirant, all from the floor in front of the Celebrant's seat/pedestal.

Cel.: I now exhibit to you and shall shortly invest you with the Jewel of the Society. It consists of a cross, the arms of equal length, on a shield having the form of a lozenge or rhombus.

The arms of the Cross exhibit four times 18, that is 72, lines, having reference to the 72 rounds of the Ladder of Jacob; in the centre is a square, representing the Square of the Universe; and in the midst of the square is a Pentagram, that mysterious device which has always been considered by ancients and moderns as a potent emblem. The Cross is overlaid with Red enamel, surrounded by a Golden line; while the shield is of White enamel with a girding line of Gold. The jewel is suspended by a Green ribbon from a Golden bar on which are inscribed the letters S R I A.

I now invest you with the Jewel. *(Done)*

I exhibit to you the Warrant under which the Convocations of this College are held.

I present to you copies of the Ordinances of the Society, the By-Laws of the Province and this College, the Ritual of the Grade and Entrance to the Mystic Circle.

I congratulate you upon your reception as a Zelator and express the hope that you will in due course gain such knowledge of our mysteries as will merit your advancement to a higher grade.

You may now take a seat in the Temple among your Fratres.

The Ancients resume their original 'in-line' position.

Closing

Cel.: Very Worthy Exponent, having satisfactorily laboured to diffuse the Light, what is our reward?

Exp.: The consciousness of having performed our duty to God and man, and more particularly to our Fratres of the Rose and Cross.

Cel.: With this guerdon let us be content. Aid me to dissolve the Mystic Circle and hermetically to seal up our secrets in the chambers of our souls.

All rise and form the Mystic Circle as in the Opening.

Chaplain remains at his seat.

Guardian stands at door of Temple.

The Mystic Word is passed East to West and returned West to East.

Cel.: Let us pray.

Cel. (or Chaplain): In the Light of Thy countenance, O Father of angels and men, we rejoice and are glad.

(All bow) May we leave Thy footstool with purer hearts and clearer consciences, and may we be spared to assemble again in this Temple of Truth. Hasten, we beseech Thee, the coming of that day when Thy knowledge shall cover the earth, and the fullness of Thy glory be revealed to all mankind.

All bow twice, and say (or sing): Amen.

Cel.: By the Mystic Word I N R I, I dissolve this Mystic Circle and declare the Chain of Union imperfect until again united by the power of the Mystic Word.

All break off and clap hands once.

Cel.: The Temple is closed.

Exponent closes bible.